



Visit the Ill and Build Yourself a Mansion in Jannah



by

Moulana Abdur Rahmaan
Kowthar Madani

Translation Edited by :
Mufti Afzal Hoosen Elias

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**Foreword to the Urdu edition by Hadhrat
Moulana Mufti Muhammad Rafi Uthmaani (دامت برکاته)**

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ

Visiting the ill and enquiring about their condition is a great form of Ibaadah in the light of the Shari'ah of Islaam. Authentic Ahadeeth emphasise its importance and inform us of tremendous rewards for carrying it out. When people fall ill, their hearts become very sensitive and by visiting them, they are given some comfort and strength which goes a long way in alleviating their suffering. The ailing person regards one's visitor as someone who cares and the love between the two grows.

When the trend of visiting the ill according to the injunctions of the Shari'ah takes root in any society, the flower of love and selflessness continues to blossom and flourish. The sick members of such a community never need to feel estranged. In fact, when people do not visit a sick person, his/her heart is hurt and the blossom of love withers from the beginning. The Shari'ah has therefore accorded the status of "Fardh Ain" to visiting and caring for the ill in normal conditions, as will be understood by reading this booklet.

Not only did the Mercy to Mankind Rasulullaah ﷺ emphasise the act of visiting the ill and explain its virtues, but he also taught the etiquette and manner of doing it. These are all perfectly suited to human nature and conducive to the sensitive temperament of sick people. The objectives of visiting the ill cannot be attained without adhering to these etiquette and guidelines. In fact, ignoring them can sometimes lead to great difficulty for the sick person. There was therefore a need for all the relevant Ahadeeth concerning visiting and caring for the ill to be collected in a booklet and explained so that people studying it may be able to easily derive maximum benefit from a short visit.

In fulfilling this need, the respected Moulana Abdur Rahmaan Kowthar has done an excellent piece of work. He is the son of the former Mufti and Hadith lecturer of Daarul Uloom Karachi; Hadhrat Moulana Aashiq Ilaahi رَحِمَهُ اللهُ . Because the respected author migrated with his father to Madinah and lived there for many years, he wrote the booklet in Arabic

to cater for the needs of the people there. It was titled "Alaa Ta'oodul Mareedh" and was printed in Saudi Arabia where it was widely accepted by the scholars and general public alike.

This booklet in your hands is a lucid translation of the original booklet and is a great favour to the Urdu speaking public. This valuable work was completed by a young new graduate of Daarul Uloom Karachi Moulana Hassaan Mahmood. He is the very capable son of my eminent and respected teacher Hadhrat Moulana Subhaan Mahmood دامت برکاته (the supervisor of Daarul Uloom Karachi).

The translator had added a few authentic Ahadeeth and some valuable explanations. By the grace of Allaah, I had the opportunity to study both the Arabic and Urdu editions of the booklet in detail and have found all the Ahadeeth to be reliable and extracted from dependable sources. Even the explanations have been sourced from the commentaries of our pious predecessors.

Every subject discussed in this booklet kindles the spark of Imaan and deeply embeds the importance of visiting and caring for the ill within the heart. This book is a must for every household and is so valuable that no hospital, no practitioner and no library should be without it.

We pray to Allaah to make the benefit of this booklet widespread and to accept the efforts of its distinguished author and translator. May Allaah also abundantly bless the lives, knowledge and deeds of them both. Aameen.

Muhammad Rafee Uthmaani (may Allaah forgive him)
Daarul Uloom Karachi
Karachi
15 Safar 1416 A.H.
(13 July 1995)

Foreword by the Author

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the grace and inspiration of Allaah, this servant has been able to compile this booklet in Arabic which comprises of selected Ahadeeth concerning the virtues and etiquette of visiting the ill. Allaah has also blessed it with great acceptance amongst scholars and the general public. Even the Sheikhu'l Hadith of Daarul Uloom Karachi Hadhrat Moulana Subhaan Mahmood Sahib دامت برکاته has shown great interest in the booklet. He had his son translate it into Urdu and intends having it published. The translator has exerted himself tremendously and made many sacrifices to fulfil the task of translation. May Allaah reward him and the respected Sheikhu'l Hadith دامت برکاته abundantly in both worlds. May Allaah make this booklet beneficial and a means of everlasting reward for myself, my parents, the translator and his parents. Aamen.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ * وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ آلِهِ
وَ أَصْحَابِهِ وَأُمَّتِهِ وَ بَارَكَ وَ سَلَّمَ كَثِيرًا كَثِيرًا

Abdur Rahmaan Kowthar
Madinah Munawwarah
Friday
23 Shawwaal 1415
(25 March 1995)

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله و كفى و سلام علي عباده الذين اصطفى

The Virtues of Visiting the Ill

1. Hadhrat Thowbaan ؓ narrates that Rasulullaah ﷺ said, "Whenever a Muslim visits his sick Muslim brother, he constantly remains amongst the fruits (bounties) of Jannah until he returns (from the visit)."¹
2. Hadhrat Ali ؓ reports that he heard Rasulullaah ﷺ say, "When a Muslim visits his ailing Muslim brother in the morning, seventy thousand angels pray until the evening for Allaah's mercy to be showered on him. And when a Muslim visits his ailing Muslim brother at night, seventy thousand angels pray until the following morning for Allaah's mercy to be showered on him. In addition to this, a garden is prepared for him in Jannah."²

A Great Reward for a Simple Act

The gist of this Hadith is that Islaam had attached so much importance to visiting the ill and Allaah has promised such tremendous rewards for it that it is impossible to fathom in this world. Harnessing the du'aas of the angels from morning to evening and from evening to morning is an exceptionally great boon. Since the du'aas of the angels are accepted in Allaah's court, having them in one's favour for such an extended period of time is no ordinary matter. An additional favour is that the person visiting the ill also has a garden of Jannah prepared for him. How merciful is Allaah towards His servants! It is a tribute to His great mercy that He grants such phenomenal rewards for acts that are so simple to carry

¹ Muslim (*Kitaabul Birr was Sila*) Hadith 2568, Tirmidhi (*Kitaabul Janaa'iz*) Hadith 967.

² Abu Dawood (*Kitaabul Janaa'iz*) Hadith 3098, Tirmidhi (*Kitaabul Janaa'iz*) Hadith 969, Mustadrak of Haakim (Vol.1 Pg.349). The Hadith conforms to the standards of Bukhari and Muslim.

out. May Allaah always bless us with an ever increasing portion of His mercy. Aameen.

3. Hadhrat Anas τ narrates that Rasulullaah ρ said, "The person who performs wudhu properly and then proceeds to visit his (ill) Muslim brother with sincerity and with the hope of being rewarded, he will be separated a distance of seventy years journey from Jahannam."¹

A Means of Staying Away from Jahannam

There is no person who does not want to stay away from Jahannam. The above Hadith gives us a prescription by which we could keep ourselves away from Jahannam. Although the effect of this deed is to keep one away from Jahannam, it should be remembered that a sin committed prior to or after this excellent deed will also have its own negative effect. It is therefore necessary to engage in Taubah (seeking Allaah's forgiveness) and to abstain from all sins (to secure the full benefits of this deed).

4. Hadhrat Abu Hurayrah τ reports from Rasulullaah ρ that when a Muslim visits the ill, an announcer announces from the heavens, "You are an excellent person, your walking is also excellent and you have built for yourself a place (a palace) in Jannah."²
5. Hadhrat Jaabir τ narrates that Rasulullaah ρ said, "The person who proceeds to visit the ill continues entering the mercy of Allaah until he sits down (beside the sick person). Then when he is seated, he is completely engulfed by Allaah's mercy."³
6. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ once asked which of them had started the day by fasting. When Hadhrat Abu Hurayrah τ replied that he had, Rasulullaah ρ asked which of them had followed a funeral procession that day. When Hadhrat Abu Hurayrah τ again replied that he had done so, Rasulullaah ρ asked which of them had fed a poor person that day. Again it was Hadhrat Abu Hurayrah τ who replied that he had done so. Rasulullaah ρ then

¹ Abu Dawood (*Kitaabul Janaa'iz, The chapter concerning the virtue of Ibaadah with Wudhu*) Hadith 3097, Vol. 3.

² Tirmidhi (*Kitaabul Birr was Sila*) Hadith 2076, Ibn Maajah (*Kitaabul Janaa'iz, The chapter concerning the rewards of one who visits the ill*) Hadith 1184.

³ *Majma'uz Zawaa'id* (Vol.2 Pg.97), Mustadrak of Haakim (Vol.1 Pg.350).

asked who had visited a sick person that day. This time it was Hadhrat Abu Bakr ؓ who replied that he had done so. Rasulullaah ﷺ then said that the person who carries out all these deeds will certainly enter Jannah.¹

NOTE: The above Ahadeeth make it clear that the person who visits the ill shall earn magnificent rewards. Amongst these is that he is enshrouded in Allaah's mercy, he has built a palace in Jannah and has separated himself a distance of seventy years from Jahannam. No Muslim should allow himself to be deprived of these great rewards merely because they are too lazy. They should endeavour to visit as many Muslim brothers as they can and build up their Jannah. May Allaah grant us all the ability to do so. Aameen.

¹ Muslim.

Emphasis Placed on Visiting the Ill

1. Hadhrat Abu Moosa Ash'ari ؓ reports that Rasulullaah ؐ said, "Feed the poor, visit the ill and free prisoners (of war and those who have been unjustly imprisoned)."¹

It is not at all Difficult to Earn Rewards

This Hadith clearly instructs visiting the ill. It is therefore necessary to make this practice common because nobody gives it any importance nowadays. The practice is also nothing difficult and does not even cost anything. All that is needed is sincerity and the concern.

It is also not very difficult to feed a poor person. However, an easy way of doing attaining this privilege is to collect as much as one can and give it to a Madrasah. In this manner, not only one, but several poor people will then have their stomachs filled.

2. Hadhrat Abu Hurayrah ؓ narrated from Rasulullaah ؐ that every Muslim owes the following five rights to his fellow Muslim brother:
 - a. To reply to his greeting when he greets ;
 - b. To visit him when he is ill ;
 - c. To follow his funeral procession when he dies ;
 - d. Accepting his invitation ;
 - e. To say "Yarhamu Kallaah" after he sneezes and says "Alhamdu Lillaah" ;

NOTE: To ensure peace and goodwill in a society, certain regulations have to be put into place and abided by so that people may be safe from crimes such as theft, robbery, murder and assault. This is possible only by implementing the teachings and regulations of Islaam.

Islaam has not ignored any facet of man's life without teaching him how to convert it into an act of Ibaadah. Islaam has outlined for man

¹ Muslims (*Kitaabuz Zakaah, The chapter concerning combining acts of charity together with other good deeds*) Hadith 1028.

the simplest manner in which he can live in peace and security and whenever the rights of Allaah are explained as obligations, the rights owing to man are also highlighted. In fact the regulations pertaining to human rights are highly emphasised.

The above Hadith is another link in the chain of the rights owing to people. The Hadith makes it clear that the Shari'ah has not turned a blind eye to matters that people would usually ignore. An example of our indifference is also in the matter of replying to the greeting of others. We tend to be negligent in this regard whereas other Ahadeeth place great emphasis on it.

In a like manner, we have also become extremely negligent of visiting the ill whereas certain Ahadeeth explicitly command it. It is also the right of the deceased that we follow the funeral procession to the graveyard but we deprive ourselves of the rewards of the Janaazah salaah by not attending because we place our worldly interests first. In fact, Rasulullaah ﷺ has mentioned that the person who participates in the funeral procession until the salaah had been performed, shall receive the reward of one Qiraat. Furthermore, the person who stays on until after the burial, he will receive the reward of two Qiraat. When the Sahabah ؓ asked Rasulullaah ﷺ what was meant by a Qiraat, he replied that it is a reward equal to a large mountain.¹

The word "Da'wah" (translated above as 'invitation') refers to any form of calling. Therefore, if any Muslim calls to another for assistance, it is his right that he should be assisted in the best possible manner. If he calls one for a meal (invitation), this should also be accepted².

Concerning the right to reply to the sneeze of a Muslim, the Hadith stipulates that the person sneezing must first say "Alhamdu Lillaah". It is only after this that the other person should reply by saying "Yarhamu Kallaah". This is also substantiated from other Ahadeeth³. Although this is also a right owed to a Muslim, we are extremely careless in this regard.

¹ Bukhari (*Chapter concerning waiting until after the burial*) Vol.1 Pg.177, Hadith 1261.

² It should however be understood that invitations which result in sinful and vain practices should not be accepted. In fact, one would actually be sinful for accepting such invitations.

³ Muslim (*Kitaabus Salaam, Chapter concerning the fact that replying to the sneeze of a fellow Muslim is amongst the rights owed to him*) Vol.2 Pg.213, Hadith 2162.

Haafidh Ibn Hajar رحمه الله has in his Book *Fat'hul Baari* stated that Imaam Abu Dawood رحمه الله was once on board in a ship when he heard someone on the shore sneezing. As the person sneezed, he said, "Alhamdu Lillaah". The Imaam hired a little boat for the price of one Dirham to go to the shore where he met the person. He said, "Yarhamu Kallaah" and then went back to his ship. When someone asked of the Imaam why he had taken the trouble to do this, he replied "It is possible that the person on the shore was one whose prayers were always accepted by Allaah." When the people went to sleep that night, someone was told that Imaam Abu Dawood had purchased Jannah from Allaah for a mere one Dirham.

3. Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ once told them that every Muslim owes six rights to his fellow Muslim brother. When Rasulullaah ﷺ was asked what these rights were, he listed them as follows:

- a. When you meet him, greet him ;
- b. When he invites you, accept his invitation ;
- c. When he asks you for advice, give him the best of advice ;
- d. When he sneezes and says "Alhamdu Lillaah", reply by saying, "Yarhamu Kallaah" ;
- e. When he falls ill, visit him ;
- f. When he passes away, follow his funeral procession .

The Importance of Fulfilling the Rights of a Muslim

The above Ahadeeth also explains the rights owed to Muslims. It emphasises the fact that negligence should not be shown towards them. Social peace and safety will be attained only when the atmosphere of brotherhood is inculcated in everyday activities. This atmosphere will prevail when people ensure that they do not overlook the rights owed to their fellow Muslim brothers.

THE BENEFITS OF GIVING GOOD ADVICE: It is such a simple procedure to give someone advice when they ask for it. Even though it does not take much time, the Shari'ah has listed it as one of the rights of a Muslim so that no person is deprived of it. Even the person offering him the advise is rewarded by Allaah as it has been established from

other Ahadeeth. A Hadith mentions that the person who guides another towards doing good will also receive the reward of the doer himself. Allaahu Akbar! We cannot perceive the wisdom of the Shari'ah.

4. Hadhrat Baraa bin Aazib ؓ has mentioned that Rasulullaah ﷺ had commanded them to do seven things and prohibited them from using seven things. The seven things that he commanded them to do were:

- a. Following the funeral procession ;
- b. Visiting the sick ;
- c. Accepting an invitation ;
- d. Assisting the oppressed (to the best of one's ability) ;
- e. Fulfilling the vow of someone who had taken a vow ;
- f. Replying to a greeting ;
- g. Replying to someone who sneezes .

The seven things that Rasulullaah ﷺ prohibited from using are:

- a. Utensils made of silver ;
- b. Utensils made of gold ;
- c. Gold rings (for men, women may wear them) ;
- d. Silk garments (for men, women may wear them). During the time of Rasulullaah ﷺ, such fabric was referred to as *Hareer*, *Deebaaj* or *Istabraq*.¹ (This narration prohibits Muslims from the above four items. The other three are not mentioned here.).

The Meaning of Fulfilling Someone's Vow

The above Hadith describes an excellent mode of life to establish an environment of love and compassion. Anyone who practises on this Hadith will have success in both worlds and will also be saved from physical and spiritual harm.

¹ Bukhari (*Chapter concerning the command to follow the funeral procession*) Vol.1 Pg.166, Hadith 1182. Bukhari has also reported it in his Kitaabul Adab (*Chapter concerning replying to the someone's sneeze waiting until after the burial*) Vol.2 Pg.919, Hadith 5868.

The first part of the Hadith mention acts that require no wealth and hardly any effort to perform. Amongst them mention is made of fulfilling the vow of someone who makes a vow. For example, if someone swears by Allaah that he will never eat until you have eaten, you will be fulfilling his vow by eating. Similarly, if he hinges an act on something that you can do, you should carry out the act to assist him. Of course, you should not do anything that entails breaking the commands of Allaah. It is this type of behaviour that the Hadith encourages.

Simplicity is the Spice of Life

In prohibiting the use of certain items, the second part of the Hadith teaches us simplicity. The simpler a person lives, the more ease and contentment he will have in his life. Extravagant and glamorous lifestyles invites a host of evils. The root of the worst of these evils is that arrogance and pride are born. These evils are so terrible that let alone destroying good deeds, they even go to the extent of destroying a person's Imaan. It is for this reason that Rasulullaah ﷺ has banned the use of everything that may lead to these disastrous evils.

The Status the Shari'ah Accords to the Act of Visiting the Ill

The Ahadeeth cited above clearly instruct visiting of the ill. It is for this reason that Imaam Bukhari رحمه الله regards it to be a Waajib (compulsory) act. However, according to the vast majority of jurists, the act is not Waajib, but Mustahab during normal circumstances. This means that the person who carries it out will receive tremendous rewards according to the words of the above mentioned Ahadeeth, whereas the person who does not do so will not be guilty of a sin.

However, there are certain circumstances during which visiting the ill will be Waajib. For example, it will be Waajib to visit a close relative or an immediate neighbour who falls ill. It will also be Waajib to visit someone who has nobody to visit him. Such a visit is *Fardh alal Kifaayah*, meaning that if someone from the community takes care of him/her, the rest of the community will be absolved of doing so. However, if nobody is giving the person the care s/he needs, the entire community will be guilty of a sin if they are aware of the situation.

NOTE: How long after falling ill should a person be visited? This question arises because a narration states that Rasulullaah ﷺ would visit a sick person three days after the person fell ill. However, this narration has a narrator who is regarded as one who is extremely weak and whose narrations cannot be accepted¹. The majority of jurists have therefore not taken this Hadith into consideration and maintain that no particular day should be stipulated and that a sick person may be visited at any time. One may visit the person on the very day in which s/he fell ill or got injured because the command to visit the ill is general and does not specify a time. An authentic Hadith merely states, "Visit the sick".²

Visit During Appropriate Times

The above explanation makes it clear that there is no specification of time for visiting the ill. Although it is permissible to visit a sick person

¹ Fathul Baari.

² Bukhari, (Vol.2 Pg.24), Hadith 5649.

on the day that s/he falls ill, it should be borne in mind that the visit should not be at a time when the sick person is eating, taking medication or resting. One should first enquire from the sick person's household about the most suitable time for visiting and then keep to that time.

Condemning the Person who does not Visit the Ill

Hadhrat Abu Hurayrah ؓ reports that Allaah will ask (a person) on the Day of Qiyaamah, "O child of Aadam! Why did you not visit me when I was ill?" the person will ask, "O Rabb! How could I visit You (How could You ever fall ill) when You are the Rabb of the universe?" Allaah will reply, "Did you not know that a certain servant of Mine was ill but you did not visit him? Did you not know that had you visited him, you would have found Me there (to reward you)?"

Allaah will then ask, "O child of Aadam! Why did you not give me food when I was hungry?" the person will ask, "O Rabb! How could I give You food (How could You ever need food) when You are the Rabb of the universe?" Allaah will reply, "Did you not know that a certain servant of Mine was hungry but you did not feed him? Did you not know that had you fed him, you would have found Me there?"

Thereafter, Allaah will ask, "O child of Aadam! Why did you not give me a drink when I asked you?" the person will ask, "O Rabb! How could I give You a drink (How could You ever need something to drink) when You are the Rabb of the universe?" Allaah will reply, "Did you not know that a certain servant of Mine was thirsty but you did not give him anything to drink? Did you not know that had you given him something to drink him, you would have found Me there (to reward you)?"¹

It is apparent from this Hadith that feeding the hungry, giving a drink to the thirsty and visiting the sick are amongst those deeds about which a person will be chided on the Day of Qiyaamah if he had neglected them. It is therefore necessary for a person to ensure that s/he is not found lacking in these areas.

ALLAAH IS THE KNOWER OF THE UNSEEN: This Hadith also highlights the fact that Allaah is fully aware of the happenings that take place in the world, even down to the finest details.

¹Muslim (*Chapter concerning the virtues of visiting the sick*) Vol.2 Pg.318 Hadith 2569.

WHY DOES ALLAAH REFER TO HIMSELF AS AN ILL, HUNGRY AND THIRSTY PERSON?: This question arises because Allaah is free from such descriptions. In his commentary of this Hadith, Imaam Nawawi رحمه الله quotes from other Ulema that although the illness, hunger and thirst are adjectives describing man, Allaah ascribes them to Himself to emphasise the closeness of these people to Allaah. Allaah is so close to them and is showering so much mercy on them that He refers to Himself as the person who is actually experiencing these forms of suffering. Of course, it will not be futile to reiterate that Allaah is free from all such iniquities.

It is actually for this reason that Allaah tells the person that he would have found Allaah there. This statement means that had the person carried out the deed, he would have found the reward with Allaah there on the Day of Qiyaamah. Allaah never allows the reward of any good deed to go to waste when it was done sincerely. Allaah always rewards in full, as Allaah declares in the Qur'aan:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Whoever (sincerely) does an atom's weight of good will see it *(its consequences when he is rewarded for it).* {Surah Zilzaal, verse 7}

Visiting Someone With Pain In The Eye

Hadhrat Zaid bin Arqam ؓ narrates that Rasulullaah ﷺ even visited him when he was suffering pain in his eyes.¹

Visiting People With Minor Illnesses

The question arises concerning the need to visit people suffering from minor illnesses such as pain in the eyes, gumpain, having sores or boils, etc. Should people be visited when they suffer these minor aches and pains?

The answer to this question is given in the aforementioned Hadith that states that Rasulullaah ﷺ even visited a Sahabi ؓ who was suffering from temporary pain in his eyes. This tells us that whether minor or not, a sickness is after all a sickness because it causes pain and discomfort. Therefore, instead of looking at whether the illness is minor or major, one should look at the rewards of visiting the ill and not ignore this virtuous act even though it is classified as a Mustahab act.

Men Visiting Women and Vice Versa

Hadhrat Jaabir ؓ that Rasulullaah ﷺ once visited a sick Sahabi lady by the name of Ummu Saa'ib رضي الله عنها and said, "O Ummu Saa'ib! Why are you shivering so much?" She informed Rasulullaah ﷺ that her fever was high and then cursed the fever. To this, Rasulullaah ﷺ said, "Never curse fever because it eliminates sins from man just as a furnace eliminates slag from iron."²

Prohibition from Cursing Illnesses

Ignorance had become so rife nowadays that people cannot even differentiate between good and bad. People pay no attention to aspects of the Shari'ah concerning social etiquette. The above Hadith tells us

¹ Abu Dawood (*Chapter concerning visiting someone suffering pain in the eyes*) Vol.2 Pg.442, Hadith 3102.

² Muslim (*Kitaabul Birr was Sila*), Hadith 2575.

that when a person's illness becomes severe, s/he should not make statements such as "Where has this calamity come from?" or "May Allaah curse this!". In fact, there are times when people actually use vulgar language when their illness becomes more severe.

Illnesses will continue afflicting people but they should never allow it to make them despondent because everything Allaah does has a good reason behind it. There are times when we look at the surface value of something and regard it to be unfavourable whereas it contains benefits that are well beyond the capacity of our minds, an example of this is that of fever, which Rasulullaah ﷺ describes as something that eliminates sins.

When something like fever afflicts a Mu'min, it is not befitting for him/her to curse it. Although there is no harm if s/he asks Allaah for cure, whenever a difficulty afflicts a person, s/he should exercise patience and ensure that nothing is said that contravenes the laws of the Shari'ah.

Hadhrat Aa'isha رضي الله عنها reports that when Rasulullaah ﷺ arrived in Madinah, both Hadhrat Abu Bakr ؓ and Hadhrat Bilaal ؓ suffered extreme fever. She went to them both and asked, "Dear father! How are you? O Bilaal! How are you?" When Hadhrat Abu Bakr ؓ' fever rose, he recited some couplets which meant:

*"Every person is given greetings of good morning to you
whereas death is closer than the straps of his shoe"*

Whenever Hadhrat Bilaal ؓ' fever came down, he would think of Makkah and say the following couplet which meant:

*"If only I knew whether a single night I could pass
in a valley (Makkah) surrounded by Idhkhir and Jaleel grass*

*If only the waters of Majinna¹ I could one day attain
Or would I ever see Shaama and Tufayl² ever again"*

¹ A place near Makkah where water was plentiful and good.

² Two mountains near Makkah.

Hadhrat Bilaal ؓ longed to return to Makkah because the air and water there were healthier, whereas the climate in Madinah did not suit him.

The couplets that Hadhrat Abu Bakr ؓ recited meant that although people are daily greeted with greetings like "Good morning" (the Arabs also used the Arabic version of this greeting), they did not realise that death could well be decreed that very morning.

Hadhrat Aa'isha رضي الله عنها says that she then reported the condition of both (her father) Hadhrat Abu Bakr ؓ and Hadhrat Bilaal ؓ to Rasulullaah ﷺ. Rasulullaah ﷺ then made the following du'aa: "O Allaah! Make Madinah even more beloved to us than Makkah. O Allaah! Make the area of Madinah a place of good health and bless us in its *Mudd* and *Saa*¹. Transfer its epidemic to Juhfa."²

As it evident from the name of the chapter in which it is found, this Hadith tells us that women are allowed to visit men who are ill and vice versa.

Visiting People who are not Mahram in Today's Time

As far as men and women visiting each other is concerned, it should be borne in mind that if they are not Mahram to each other, such visits should be avoided, especially in today's times. The visiting of men and women during the time of Rasulullaah ﷺ was because it was a blessed period of pious and chosen people when there was no fear of vice developing from the visits. It is therefore wrong to judge our times according to theirs. It should also be borne in mind that the incident of Hadhrat Aa'isha رضي الله عنها took place some four years before the laws of Hijaab were revealed.

A manner of finding out about the health of an ill non-Mahram woman is to ask her husband, brother or father about her condition, about her treatment or such questions. One should then make du'aa for the person and offer words of comfort to the family. In the same way, a woman can find out about the condition of a non-Mahram man from his wife, mother or sister.

¹ These were units of weight and measurement used during those times.

² Bukhari (*Kitaabul Mardh, Chapter about women visiting men*) Vol.2 Pg.844.

The Fruits of the Du'aa of Rasulullaah ρ

The aforementioned Hadith mentions the du'aa that Rasulullaah ρ made for the wellbeing and blessings in Madinah. The gist of the du'aa is that Allaah should make Madinah beloved in the hearts of people and to transfer the epidemic to a place called Juhfa because it threatened to cause the deaths of many people in Madinah. This du'aa was accepted and the epidemic left Madinah. The du'aa of Rasulullaah ρ for Allaah to bless the weights and measures of Madinah was also accepted and everyone will bear testimony to the tremendous blessings found in every commodity in Madinah.

Visiting an Unconscious Person

- (1) Hadhrat Ibnul Munkadir رحمه الله narrates that he heard Hadhrat Jaabir τ say, "When I once fell ill, Rasulullaah ρ and Hadhrat Abu Bakr τ came walking to visit me. However, they found me unconscious when they arrived. Rasulullaah ρ then performed wudhu and then sprinkled some water on me, which revived me. When I found Rasulullaah ρ before me, I asked, 'O Rasulullaah ρ! What should I do with my wealth and how should I distribute it?' Rasulullaah ρ gave no reply until the verses of inheritance were revealed in which Allaah explained the details of inheritance."¹

The Directives of Visiting an Unconscious Person

One is prone to think that there is no benefit in visiting an unconscious person because he has no idea about who has come to see him. However, this Hadith tell us that such people should be visited because the visitors will be able to make du'aa for the person or recite some verses of the Qur'aan and blow on him. This will be of immense benefit for the sick person and the possibility also exists that their action would revive the person. Besides all of this, the visit will be a source of comfort and courage for the family of the sick person.

¹ Bukhari (*Chapter concerning the signs of prophethood in Islaam*) Vol.1 Pg.511, Hadith 342.

Senior People Visiting their Juniors

Hadhrat Abdullaah bin Abbaas ؓ reports that Rasulullaah ﷺ once visited a villager. Whenever Rasulullaah ﷺ visited a sick person, he would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

"Do not worry, this is a means of cleansing sins if Allaah wills"

Rasulullaah ﷺ therefore said this to the villager, who in turn said, "You say that this is a means of cleansing sins? Never! This fever has attacked an old man very viciously and will leave him only when he reaches the grave." Rasulullaah ﷺ said, "It will then be as you say."

The Meaning of this Hadith

The last part of the Hadith mentions that when Rasulullaah ﷺ offered the man words of comfort, he was unhappy and impatient. When he said that he would die, Rasulullaah ﷺ told him that since that was his expectation of Allaah, matters will materialise accordingly. There are two interpretation of this statement. The first is that it was a curse from Rasulullaah ﷺ because the person refused to accept the words of comfort that he offered. The second interpretation states that Rasulullaah ﷺ was informed by revelation that the person was to die and informed him accordingly. Whichever interpretation one accepts, the fact of the matter is that the person did not live to see the following morning.

This Hadith also informs us that a person of high social standing may also visit someone who has no standing in society. In fact, they should make an effort to do so. The benefit is that the sick person would be comforted by the visit and have more courage.

In a like manner, learned people should visit those who have no knowledge of Deen so that they may inform them of some Masaa'il relevant to their condition, encourage them to be perseverant and also explain to them the virtues of exercising patience. In this way, the person would be saved from uttering words that displease Allaah when s/he is overcome by the condition.

Visiting a Non-Muslim with the Hope that he Accepts Islaam

Hadhrat Anas ؓ narrates that a young Jewish boy used to serve Rasulullaah ﷺ. When he fell ill one day, Rasulullaah ﷺ went to visit him. Sitting at his head side, Rasulullaah ﷺ asked him to accept Islaam. The boy looked towards his father, who said, "Obey Abu Qaasim." The boy then accepted Islaam. As Rasulullaah ﷺ left the house, he said, "All praises are for Allaah who has saved him from the Fire."¹

The meaning of the Hadith

Rasulullaah ﷺ wanted the boy to accept Imaan because the youth had served him and had been in his company. The time spent in the company of Rasulullaah ﷺ paid off and was expressed in youth's acceptance of Islaam.

Hadhrat Sa'eed bin Musayyab رحمه الله reports from his father that Rasulullaah ﷺ visited Abu Taalib when he was on his death-bed at a time when Abu Jahal was also present. Rasulullaah ﷺ said, "O my uncle! Say 'Laa Ilaaha Illallaah' so that I could defend you in the court of Allaah." Abu Jahal and Abdullaah bin Abi Umayyah then said to Abu Taalib, "Are you turning away from the religion of (your father) Abdul Muttalib?" The two of them continued speaking to Abu Taalib in this manner until the final words he uttered (as he passed away) were, "I remain on the religion of Abdul Muttalib."

Rasulullaah ﷺ then said, "I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." Allaah then revealed the verses of the Qur'aan² which prohibit the Mu'mineen from seeking forgiveness for the Mushrikeen.

The Permissibility of Visiting a non-Muslim

The above Hadith makes it apparent that a sick person should be visited regardless of whether s/he is a Muslim, a Kaafir, a pious person

¹ Bukhari (Baabul Janaa'iz) Hadith 129.

² Surah Taubah, verse 113.

or a sinner. If the person is a Kaafir, one should make an effort to persuade him/her to accept Imaan and to leave the world as a Mu'min. This is what Rasulullaah ﷺ did when his uncle Abu Taalib was leaving this world. Even though Abu Taalib still opted for the religion of his forefathers, Rasulullaah ﷺ made every effort he could to ensure that his uncle's death was a successful one. If we task stock of ourselves, we will see that let alone a Kaafir, if we are even a bit upset with another Muslim, we would not even ask someone else about his condition. This is so regrettable when we have the example of Rasulullaah ﷺ before us, whose behaviour with even the Kuffaar was so commendable. Not only did Rasulullaah ﷺ visit the Jewish youth, he even made an effort to convert the youth to Islaam. This was the same effort he made for his beloved uncle, for whom he so much desired Islaam. This desire was in fact not restricted to his uncle, but was there for every Kaafir.

It was for this reason that Rasulullaah ﷺ once told Hadhrat Ali ؓ, "If Allaah uses you to guide even single person, it is better for you than red camels." Red camels were an extremely valuable commodity during the time of Rasulullaah ﷺ and someone who owned them was considered to be a rich man. The Hadith therefore highlights the fact that being a means of any person's guidance is greatly loved by Allaah.

One Should not Spend Too Much Time Visiting a Sick Person

Hadhrat Anas τ reports from Rasulullaah ρ that the duration of visiting a sick person should be equal to the duration of time a person pauses while milking an animal.¹

This Hadith means that the duration of one's visit to a sick person should be extremely short. One should not sit so long that the person is put into difficulty. The duration should neither inconvenience the sick person nor his family nor those treating him.

What is Meant by this Duration?

The above Hadith uses the word "Fuwaaq". This word refers to the period of time that a person milking an animal pauses to allow the animal to suckle her offspring so that more milk enters her teats. He then resumes the milking process. In the context of this Hadith, the term is used to denote a very short duration of time. It is that duration of time that does not inconvenience the sick person.

Hadhrat Ali τ narrates from Rasulullaah ρ that the action bearing the most rewards is that which is easiest and lightest (on others, such as the sick person, his family and those caring for him).

Do not Sit Too Long with the Sick Person

The above two narrations tell us that we should bear in mind the sick person's needs and rest hours when visiting. Only that duration of time should be spent with him/her that does not impose on them. However, if the sick person wants one to spend more time and this would be beneficial for him/her, it would then be in order to spend more time.

¹ Bayhaqi in his Shu'abul Imaan, Vol.6 Pg.543, Hadith 9222.

The Etiquette of Visiting the Ill

We will quote these etiquette from the renowned Imaam Hadhrat Ibn Hajar رحمه الله . While some of the etiquettes mentioned are exclusively for visiting the ill, others will even apply when visiting people in general.

1. Never stand directly in front of the door when knocking, especially when the door is ajar.
2. Knock in a manner that does not annoy the sick person or his family (the same applies to doorbells. They should not be rung for too long or too many times).
3. When someone asks who it is, state your name clearly (and do not say, "It's me").
4. Do not visit at a time when the sick person is engaged in any personal activity such as eating, sleeping or taking medication.
5. Do not sit too long with the sick person.
6. Keep your gaze lowered.
7. Do not ask too many questions.
8. Express your sympathy.
9. Make sincere du'aa for his/her good health.
10. Make the person hopeful of recovering.
11. Remind the person about the tremendous rewards for exercising patience.
12. Warn him/her to refrain against losing patience and against wailing and bemoaning about the illness because it is sinful.¹

By adhering to these etiquette we will be a source of comfort to the sick person and it will also prove beneficial in developing a peaceful and bonded society.

¹ Do not also tell the person anything that would frighten him (Urdu Translator).

The Du'aas to be Made for the Sick Person

Hadhrat Abu Sa'eed Khudri ؓ narrates that Hadhrat Jibra'eel ؑ once came to Rasulullaah ﷺ and asked, "Are you feeling ill?" When Rasulullaah ﷺ replied that he was, Hadhrat Jibra'eel ؑ recited the following du'aa:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ وَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ
بِسْمِ اللَّهِ أَرْقِيكَ

"Taking the name of Allaah I blow on you (to give you protection) against everything that is harming you and from the evil of every living being and envious person. May Allaah cure you. Taking the name of Allaah I blow on you."¹

We should make an effort to memorise these wonderful words and to use them when visiting the ill. It is very likely that these words would deliver the cure to the sick person for nothing is too difficult for Allaah.

Hadhrat Abdullaah bin Abbaas ؓ reports from Rasulullaah ﷺ that whenever a Muslim visits his sick Muslim brother, he should recite the following du'aa seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ أَنْ يَشْفِيكَ

"I implore the Majestic Allaah to cure you"

Rasulullaah ﷺ added that this will cure the person unless death has been ordained for him.²

The Meaning Of This Hadith

It is evident that nothing can be done to save a person who is on his/her deathbed. Death cannot be postponed. When the time arrives for a person's death, neither can it be brought forward a second nor delayed. It is for this reason that Rasulullaah ﷺ has mentioned that the

¹ Muslim, Kitaabus Salaam (*Baabut Tibb wal marda war raqiy*) Vol.2 Pg.219, Hadith 2186.

² Abu Dawood, Hadith 3106 and Tirmidhi, Hadith 2165 (Kitaabul Tibb).

du'aa will have no effect if the person is destined to die. However, whatever the illness may be, it is strongly hoped that the person will be cured through the blessings of this du'aa. Of course, the condition is that the du'aa should be recited with sincerity and conviction.

Hadhrat Abdullaah bin Abbaas ؓ has also reported that Rasulullaah ﷺ used to secure (Allaah's) protection for (his grandsons) Hadhrat Hasan ؓ and Hadhrat Husayn ؓ by reciting the following du'aa:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَةٍ

"I seek protection with all the complete Kalimaat of Allaah from every Shaytaan, every poisonous creature and from every evil eye"

Rasulullaah ﷺ would then tell them that their great forefather (Hadhrat Ibraheem ؑ) used the same words to secure protection for his sons Hadhrat Ismaa'eel ؑ and Hadhrat Is'haaq ؑ.¹

Meaning Of The Hadith

This Hadith proves that because Rasulullaah ﷺ loved his grandsons so dearly, he used to recite this du'aa and blow on them. This was also the practice of Hadhrat Ibraheem ؑ for his two sons. This proves that these words are extremely beneficial and effective². Therefore we should also ensure that we use it.

Hadhrat Aa'isha رضي الله عنها narrates that whenever someone experienced any physical pain, any sore or any injury, Rasulullaah ﷺ would place his index finger on the ground and then lift it up and recite:

بِسْمِ اللَّهِ تُرْبَةِ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا يَشْفِي سَقِيمُنَا بِإِذْنِ رَبِّنَا

"In the name of Allaah, with the sand of our ground and with our saliva cure our patient by the permission of our Rabb."

¹ Abu Dawood, Hadith 4737.

² Experience had proven that it is very effective against evil eye.

A narrator of the Hadith Hadhrat Sufyaan رحمه الله also placed his finger on the ground to demonstrate the act.¹

Which ground is implied here?

Majority of the Ulema are of the opinion that the "ground" mentioned in the Hadith refers to any ground and not specifically the ground of Madinah. However, other scholars are of the opinion that this ground refers only to the ground of Madinah because of its blessedness.

The manner of doing this is to apply some saliva on to the index finger and then to place this finger on the sand. When some sand attaches to the finger, it should be placed on to the part of the person's body that has pain and passed gently over it while reciting the above du'aa.

Hadhrat Abdullaah bin Umar ؓ narrates from Rasulullaah ﷺ that when visiting a sick person, the following du'aa should be recited:

اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَالَكَ عَدُوَّكَ أَوْ يَمْضِي لَكَ إِلَى جَنَازَةٍ

"O Allaah, cure this servant of Yours so that he may injure an enemy of yours or follow a funeral procession for Your pleasure."²

Passing One's Hand on the Sick Person's Body and Blowing on it

Hadhrat Aa'isha رضي الله عنها narrates that whenever any of them became ill, Rasulullaah ﷺ would pass his right hand over the sick person's body and recite the following du'aa:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

"O Rabb of mankind, remove the difficulty. You grant a cure for there is none who can cure but You. There is also no cure like Your cure. Grant a cure that does not leave out any illness."

¹ Muslim (Kitaabus Salaam), Hadith 2194.

² Abu Dawood (Kitaabul Janaa'iz, Hadith 3107), Mawaaridut Tam'aan (Vol.1 Pg.344).

Hadhrat Aa'isha رضي الله عنها also narrates that when Rasulullaah ρ was ill (on his deathbed), she took hold of his hand to pass it over his body and to recite the same du'aa above that he usually recited for others. However, Rasulullaah ρ pulled his hand away and said:

اللَّهُمَّ اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الْأَعْلَى

"O Allaah, forgive me and take me to the Highest Friend"

Hadhrat Aa'isha رضي الله عنها says that as she then looked at Rasulullaah ρ, he had already passed away.¹

Explanation

Rasulullaah ρ consoled the sick person by passing his blessed hand over the body and reciting the du'aa for cure. As mentioned in a narration of Muslim, Hadhrat Aa'isha رضي الله عنها used to pass Rasulullaah ρ's hand over his own body during his final illness. However, on the day that he passed away, he did not permit her to do so. It is possible that he stopped her from reciting the du'aa for cure on that day because he knew that he was about to leave the world.

Hadhrat Aa'isha bint Sa'd رضي الله عنها reports from her father (Hadhrat Sa'd bin Abi Waqqaas τ) that he fell extremely ill (in Makkah when he went there on the occasion of Rasulullaah ρ's farewell Hajj). When Rasulullaah ρ went to see him, he asked, "I am leaving behind some wealth and a daughter. May I bequeath two-thirds of my wealth (for some worthy cause)?" When Rasulullaah ρ forbade him from this (because it would leave only a third for his daughter), he again asked, "Should I bequeath half and leave half (for my daughter)?" When Rasulullaah ρ again refused permission, Hadhrat Sa'd τ asked, "Should I then bequeath a third and leave two-thirds (for my daughter)?" Rasulullaah ρ then said, "Yes. Bequeath a third and this is also plenty." Rasulullaah ρ then placed his blessed hand on his forehead, after which he passed it over Hadhrat Sa'd τ's face and abdomen as he recited:

اللَّهُمَّ اشْفِ سَعْدًا وَ أَثْمَمَ لَهُ هِجْرَتُهُ

¹ Bukhari (Kitaabut Tibb, Baab Ruqiyyatun Nabi ρ), Muslim (Kitaabus Salaam, Baab Istijaabu Ruqiyyatul Mareedh) Hadith 2191.

"O Allaah! Cure Sa'd and complete his Hijrah for him"

Hadhrat Sa'd τ says, "Each time I recall the incident, I can still feel the coolness of Rasulullaah ρ 's hand in my liver."¹

Philosophy Of The Hadith

The above Hadith makes it clear that the du'aas of the pious, especially those of Rasulullaah ρ are extremely valuable and are a hidden treasure. Allaah accepts these du'aas, as can be seen by the du'aa to complete the Hijrah (migration) of Hadhrat Sa'd τ . Hadhrat Sa'd τ had migrated to Madinah but fell desperately ill when he arrived in Makkah for the Hajj. The Muhaajireen disliked dying in the city from which they had migrated for the pleasure of Allaah. Rasulullaah ρ therefore made the du'aa for Allaah to complete his Hijrah so that he would not have to die in Makkah. Narrations confirm that he became well and lived a long while afterwards. He led the famous Battle of Qaadisiyyah and was the governor of many regions before he finally passed away at a place called Aqeeq, ten miles away from Madinah. He was the last of the *Ashara Mubashara* to pass away and the people carried his funeral bier on their shoulders to Madinah where he was laid to rest in Jannatul Baqee.

This Hadith also tell us that it is Mustahab to place one's hand on the sick person's head to comfort him and to then make appropriate du'aas for his health. The Hadith also teaches us that it is not permissible to bequeath more than a third of one's estate. In fact, it is better to bequeath even less so that the shares of the heirs are not reduced. And Allaah knows best.

Consoling Sick People and Giving them Glad Tidings of their Sins Being Forgiven

Hadhrat Abu Hurayrah τ reports that he was with Rasulullaah ρ when Rasulullaah ρ visited a person suffering from high fever. Rasulullaah ρ said to the person, "Glad tidings to you because Allaah says, 'Fever is

¹ Bukhari (*Kitaabul Marda*, Chapter on placing the hand on the sick person) Hadith 5335.

My fire that I give to My Mu'min servant in this world so that it should be a substitute for the fire of the Aakhirah."¹

Hadhrat Shaddaad bin Aws ؓ and Hadhrat Munaabihi ؓ both report that they went to see a sick person and asked him how he was feeling. The man replied, "I am enjoying the bounty of Allaah." Hadhrat Shaddaad ؓ then commented, "Glad tidings to you because I heard from Rasulullaah ﷺ that Allaah says, 'When I try My Mu'min servant with any difficulty and he still remains grateful to me, he will rise from his bed as if his mother has just given birth to him (all his sins will be forgiven).'

Allaah then says to the angels, 'Since I have imprisoned My servant and put him to test, continue recording in his account all the good deeds he used to do while he was healthy.'"

ILLNESS IS A MEANS OF EXPIATION

The two Ahadeeth mentioned above teaches us that together with the consolation we offer to the sick person, we should also give him the glad tidings of his sins being forgiven. At the same time, we should encourage him to remain grateful to Allaah so that he can be worthy of the tremendous rewards cited in the above Hadith.

It is Forbidden for a Sick Person to Wish for Death

Hadhrat Anas ؓ reports that Rasulullaah ﷺ said, "None of you should even wish for death because of any difficulty that afflicts him. If he has to make some du'aa, he should rather say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي مَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

"O Allaah! Keep me living as long as life is best for me and grant me death when death is best for me"²

It is therefore clear that a person suffering from any illness or any other hardship should never allow their despondency to make them

¹ Tirmidhi (*Kitaabut Tibb*) Hadith 2088, Ibn Maajah (*Kitaabut Tibb*) Hadith 3470, Musnad Ahmad (Vol.2 Pg.440) and (Vol.4 Pg.123).

² Bukhari (*Kitaabul Marda, Chapter about the sick person wishing for death*) Hadith 5347, Muslim (*Kitaabudh Dhikr wad Du'aa, Chapter about the abomination of wishing for death*) Hadith 2680.

wish for death. This applies to any worldly or physical difficulty. However, when the difficulty affects a person's Deen (so much so that there is danger of losing it), he is allowed to pray for death. Of course, even in this case it would be best to recite the du'aa mentioned in the Hadith above.

In fact, amongst the etiquette of visiting the sick is to make him hopeful of a long life ahead. Rasulullaah ﷺ has mentioned, "Whenever you visit a sick person, make him hopeful of a long life ahead because although your comforting cannot delay his death, it will certainly bring happiness to his heart."¹

The meaning of "Tanfees": The word "Tanfees" used in the above Hadith refers to comforting and giving consolation, it actually means that one should remove the fear of death that the sick person may be feeling. At the same time, one should make du'aa that the person is cured and then goes on to live a long life. This will comfort the person very greatly.

Words of Medical Wisdom

In his Book "*Zaadul Ma'aad*"² Alaama Ibn Qayyim رحمه الله has stated: "Consoling a person is an extremely effective remedy because comorting a sick person's heart generates strength in his soul, invigorates him and his body then heats up to either dispel the illness or reduce its effect."

Encourage the Sick Person to Make Du'aa

Hadhrat Uthmaan bin Abil Aas ؓ narrates that he once told Rasulullaah ﷺ about a pain that he experienced in his body since the time he accepted Islaam. Rasulullaah ﷺ advised him to place his hand on the affected part and recite "Bismillaah" three times, followed by the following du'aa seven times:

أَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهِ مِنْ شَرِّ مَا أَجْدُ وَ أَحَاذِرُ

¹ Tirmidhi (end of *Kitaabut Tibb*) Hadith 2168 and Ibn Maajah, Hadith 1438.

² Vol.3 Pg.101.

"I seek protection in Allaah and His power from the evil of what I feel and of what I wish to stay away from"¹

Another narration reports the following words:

أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ

"I seek protection in the honour of Allaah and His power from the evil of what I feel"

Hadhrat Uthmaan bin Abil Aas ؓ further stated that (after doing as Rasulullaah ﷺ said) his pain completely vanished and he would always advise the members of his family and other to do the same (whenever they experienced any pain).

Hadhrat Anas ؓ narrates that Rasulullaah ﷺ once visited a sick Muslim who had become so weak that he appeared to be as small as a little fledgling. Rasulullaah ﷺ asked, "Did you make any du'aa to Allaah?" "Yes," the man replied, "I made du'aa to Allaah to grant me in this world my share of punishment reserved for the Aakhirah." Rasulullaah ﷺ exclaimed, "Subhaanallaah! You will never be able to endure that. Why did you rather not recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O our Rabb! Grant us good in this world and good in the Aakhirah and save us from the punishment of the Fire"

Hadhrat Anas ؓ reports further that Rasulullaah ﷺ then made du'aa for the person and he was cured.

Hadhrat Abdullaah bin Hasan ؓ reports that Hadhrat Abdullaah bin Ja'far ؓ once went to see his ailing son Saalih and advised him to recite:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ اغْفِرْ لِي اللَّهُمَّ ارْحَمْنِي اللَّهُمَّ تَجَاوَزْ عَنِّي اللَّهُمَّ اغْفُ عَنِّي فَإِنَّكَ غَفُورٌ رَحِيمٌ

¹ Muslim (*Kitaabus Salaam*) Hadith 2202.

"There is none worthy of worship but the Most Forebearing, the Most Magnanimous. Pure is Allaah the Rabb of the glorious throne. O Allaah, forgive me. O Allaah, have mercy on me. O Allaah, overlook my faults. O Allaah, pardon me for You are the Most Forgiving the Most Merciful"

Hadhrat Abdullaah bin Ja'far ؓ then said, "My uncle taught me these words and said that it was taught to him by Rasulullaah ﷺ."¹

All three of the Ahadeeth above teach us that when an Aalim visits a sick person, he should teach him some du'aa because this is a Sunnah practice of Rasulullaah ﷺ. The first and the third narration also teach us that when a person learns something, he should teach it to his own family and to others so that he may earn rewards continuously (when everyone else practises). May Allaah grant us all the ability to practise. Aameen.

Requesting the Sick Person for his Du'aas

Hadhrat Umar bin Khattaab ؓ narrates that Rasulullaah ﷺ said, "When you visit sick people, ask them to make du'aa for you because their du'aas are like the du'aas of the angels."²

Why are their Du'aas like that of the Angels?

The reason for comparing the du'aas of a sick person to those of the angels is because the sins of a sick person are all forgiven and he becomes sinless like the angels. The du'aas of sinless people are readily accepted by Allaah. In the light of this Hadith it is Mustahab to ask the sick person for du'aas.

It should however be borne in mind that this should not be done when visiting a sick neighbour or relative who is not a Muslim. The sins of Kuffaar are not forgiven when they fall ill because they have no Imaan. And Allaah knows best.

What Du'aa should be Recited for Someone who had Burnt?

¹ Muslim (*Kitaabudh Dhikr wad Du'aa*, Chapter about not asking for punishment to be brought forward to this world) Hadith 2688.

² Ibn Maajah (*Kitaabul Janaa'iz*, Chapter about narrations concerning visiting the ill) Hadith 1441.

Hadhrat Muhammad bin Haatib ؓ says, "A boiling pot once fell on me and burnt my hand. His mother took me to Rasulullaah ﷺ, who was in the courtyard (of the Masjid). I remember clearly that Rasulullaah ﷺ recited:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ

'O Rabb of mankind, remove the difficulty'

I am quite sure that Rasulullaah ﷺ also added:

أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ

'You are the one who cures and there is none who can cure but You''

Some narrations state that Rasulullaah ﷺ also blew on the burnt hand as he recited: أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ

The narrator says that he is quite certain that Rasulullaah ﷺ added the words:

وَاشْفِهِ إِنَّكَ أَنْتَ الشَّافِي

"Cure him for most certainly it is Only You Who can cure"

This Hadith highlights an extremely important fact i.e. to take sick people to the pious people so that they may benefit from their du'aas. It is of course necessary to bear in mind that the only one who can cure is Allaah and none else. Rasulullaah ﷺ drew our attention to this fact by stating: أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ (There is none who can cure but You).

When Someone has been Stung by a Poisonous Reptile or is Mentally Deranged

Hadhrat Abu Sa'eed Khudri ؓ narrates that a group of Sahabah ؓ were once on a journey and pitched camp close to an Arab tribe. While these Sahabah ؓ wanted to be the guests of the tribesmen, they refused to offer any hospitality. In the meantime, a snake bit the leader of the tribe and despite all their efforts, the people of the tribe could do nothing to assist him. They then decided to approach the Sahabah ؓ to ask if any of them could be of help.

They therefore approached the Sahabah ψ and said, "O group of travellers. Our leader has been bitten by a snake and although we have tried everything in our knowledge, it has all failed. Do any of you have something?" One of the Sahabah ψ said, "By Allaah! I can do something but because you refused us hospitality, I will not do anything until you fix a price." They eventually settled for a herd of goats. The Sahabi τ recited the complete Surah Faatiha and then blew on the man. As he did this, it appeared as if the man was released from bondage and he was able to move about freely without any pain. The people then paid the price they had agreed on.

When the other Sahabah ψ decided to have the goats distributed amongst themselves, the Sahabi τ who had accomplished the feat said, "We cannot do such a thing until we relate the incident to Rasulullaah ρ and see what he has to say." After relating the incident to him, Rasulullaah ρ asked, "How did you know that it (Surah Faatiha) is a cure? What you did was correct and you may distribute the payment amongst yourselves." Rasulullaah ρ then laughed and said, "And you may even add my share to it."¹

Hadhrat Khaarija bin Silt Taymi reports from his uncle τ that they were returning from seeing Rasulullaah ρ when they met an Arab tribe who asked, "We have been informed that you have brought immense goodness from that person (Rasulullaah ρ). Do you people have any remedy or amulet because we have a person who is insane and has to be kept in chains?" When the Sahabah ψ replied that they had something for him, the person was brought to them. The Sahabi τ narrating the incident says that for the next three days he recited Surah Faatiha and blew on the man every morning and evening. After each recitation, he would collect some saliva in his mouth and a few droplets would fall on the man as he blew. After he had completed, the man appeared to have been released from bondage.

The people of the tribe then offered to pay him but he refused to accept anything without the permission of Rasulullaah ρ. When he approached Rasulullaah ρ, Rasulullaah ρ permitted him to accept the remuneration saying, "By Allaah! People who earn payment through false amulets

¹ Bukhari (*Kitaabul Ujrah*) Hadith 2276.

and blowing will be burdened by the sin of it (you may however take payment because you used something appropriate)."¹

The Opinion of Allaama Ibn Qayyim رحمه الله

Haafidh Ibn Hajar رحمه الله reports that Allaama Ibn Qayyim رحمه الله said, "Since it is established that by reciting certain words and blowing on a person, he becomes well, what can be said about the effect of words of One Who is the Rabb of the universe? In addition to this, nothing like the Surah Faatiha has been revealed in the previous scriptures and it is also an embodiment of everything that is contained in the rest of the Qur'aan. It contains the greatest and most comprehensive of Allaah's attributes and also beliefs about the Aakhirah and Towheed. It also highlights the dependence that man has on Allaah for guidance and assistance. We should also not fail to mention the fact that it contains the best du'aa i.e. the du'aa to be guided to the *Siraatul Mustaqeem* (the straight path). It is therefore an encapsulation of the recognition of Allaah, Towheed, worship and obedience to Him.

The Surah divides mankind into two groups. The first is the group upon whom Allaah has showered His bounties because of their sound beliefs and good deeds. The other group comprises those people on whom Allaah's wrath has descended and who have been branded as misguided people because of their incorrect beliefs and sins. The Surah also addresses the subjects of Taqdeer (predestination), the Day of Qiyaamah, Taubah and purification of the soul and heart. At the same time, it denounces those who engage in Bid'ah. A Surah with these attributes is all too worthy of being used as a cure for every type of illness."²

What Should be Read for a Person Afflicted by the Evil Eye?

Hadhrat Abdullaah bin Aamir bin Rabee'ah ؓ narrates from his father (Hadhrat Aamir ؓ) that he and Hadhrat Sahl bin Hunayf ؓ once went out in search of a well concealed place (to take a bath). They then found a place near a pond that was well concealed (by tree and shrubs). They were both shy to expose their bodies to each other and Hadhrat Sahl ؓ only removed his woollen cloak when he was certain that he could not

¹ Abu Dawood (*Kitaabut Tibb*) Hadith 3297 and Musnad Haakim (Vol.1 Pg.56).

² *Zaadul Ma'aad* (Vol.4 Pg.177,178), *Fat'hul Baari* (Vol.1 Pg.198).

be seen. However, Hadhrat Aamir ؓ's gaze happened to fall on Hadhrat Sahl ؓ and he found his physique to be quite admirable. Hadhrat Sahl ؓ was then afflicted by this gaze in such a manner that his body began to shiver uncontrollably. In fact, his joints could be heard. Hadhrat Aamir ؓ continues, "When I shouted for him, I received no response, so I hastened to Rasulullaah ﷺ. (After hearing my report) Rasulullaah ﷺ told me to go with him and upon reaching the place, Rasulullaah ﷺ rolled up his lower garment away from his calves and waded into the water to where Sahl ؓ was. Rasulullaah ﷺ then placed his hand on Sahl ؓ' s chest and recited the following du'aa:

بِسْمِ اللَّهِ اللَّهُمَّ أَذْهِبْ حَرَّهَا وَبَرِّدْهَا وَصَبِّهَا

'In the name of Allaah! O Allaah! Remove the heat, the cold and the difficulty'

Rasulullaah ﷺ then addressed Sahl ؓ saying, 'Stand by the command of Allaah.' He then managed to stand up. Thereafter, Rasulullaah ﷺ said, 'When any of you sees anything that impresses him about himself, his wealth or his brother, he should immediately pray for *Barakah* (blessings by saying, "Maashaa Allaah" or "Tabaarakallaah") because the evil eye is a reality."¹

The Meaning of the Hadith

The Hadith tells us that whenever a person fears that his gaze might affect someone or something that catches his fancy, he should immediately make du'aa for *Barakah*. This du'aa would dispel the evil of the gaze. However, if someone is already suffering from the effects of the evil eye, a person visiting him should recite the du'aa mentioned in this Hadith and then blow on the person.

Another Version of the above Hadith

This narration also appears in Ibn Maajah with a reliable chain of narrators. It states that Rasulullaah ﷺ asked for some water and then asked Hadhrat Aamir ؓ (the one whose gaze fell on Hadhrat Sahl ؓ) to perform wudhu with the water. Hadhrat Aamir ؓ then washed his face,

¹ *Amalul Yowm wal Layla* by Imaam Nasa'ee Hadith 1033, *Mustadrak* of Haakim (Vol.4 Pg.215,216).

his hands up to the elbows and also his two knees and the thigh (the water was kept in a container as it came off his body). Rasulullaah ρ then instructed that the water should be poured over Hadhrat Sahl τ. Imaam Ahmad رحمه الله has also reported this addition in his narration.¹ This narration also adds that after this, Hadhrat Sahl τ waked about as if nothing had ever happened to him.

The Du'aa to be Read for Someone Suffering from Fever

Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ taught the following du'aa for every type of fever:

بِسْمِ اللَّهِ الْكَبِيرِ نَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ تَعَارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

"In the name of Allaah The Great. We seek Allaah's protection from the evil of every bursting vein and from the evil of the fire's heat"²

Hadhrat Raafi bin Khudayj τ narrates that he once heard Rasulullaah ρ say, "Fever is from the heat of Jahannam and should therefore be cooled with water." When Rasulullaah ρ once visited Ammaar τ's ill son, he said:

إِكْشِفِ الْبَاسَ رَبَّ النَّاسِ إِلَهَ النَّاسِ

"Dispel the difficulty O Rabb of mankind, O Deity of mankind"³

Explanation of the First Hadith: The first Hadith teaches us the du'aa to be recited for any person suffering from fever. By reciting the du'aa, a person's attention is focused on Allaah and he is inspired to seek the protection of his Creator and Master. This du'aa is not something trivial, but the words of Rasulullaah ρ which are sure to be filled with virtue and blessings. It is the sterling trait of a Mu'min that he trusts only in Allaah, will ask all his needs only from Him and seek protection only from Him. May Allaah grant us safety in both worlds and the ability to turn to Him only. Aameen.

¹ Ibn Maajah, Hadith 3509 and Musnad Ahmad (Vol.3 Pg.486,487).

² Musnad Ahmad (Vol.7 Pg.160) and Ibn Maajah, Hadith 3526.

³ Ibn Maajah, Hadith 3473.

Explanation of the Second Hadith: In the second Hadith, Rasulullaah ﷺ has taught us two things. The first is that we should adopt some means and the second is that our attention should be focused on Allaah. By his advice to cool the fever with water, Rasulullaah ﷺ has indicated that the apparent means may also be adopted. A person should therefore follow the prescriptions of doctors, refrain from harmful foods and also do others things that may be the apparent cause of cure.

Concerning the cure to be adopted from the spiritual dimension, Rasulullaah ﷺ advised the du'aa that means, "Dispel the difficulty O Rabb of mankind, O Deity of mankind". This du'aa reminds us that nothing can have an effect without the permission of Allaah.

Note: In his *Fat'hul Baari* (Vol.10 Pg.176), Haafidh Ibn Hajar رحمه الله has narrated an incident from Allaama Khattan رحمه الله. He relates that a man who was regarded as a religious scholar misunderstood the meaning of Rasulullaah ﷺ's words that state: **أَبْرِدُوهَا بِالمَاءِ** i.e. cool the fever with water. As a result of this, he once dived into a pool of water when he was suffering from fever, which caused the fever to submerge deeper into his body rather than coming out. His condition therefore became so terrible that he was close to death. Unfortunately, when he did recover, he said words that are not worth mentioning. This was all based on his failure to learn the correct connotation of the Hadith.

While the Hadith simply states that the fever should be 'cooled' with water, there is no reason to interpret it as taking a bath. It is therefore obvious that if experience and medical experts agree that taking a bath when suffering from fever is detrimental to the health, this cannot be the connotation of the Hadith. Since Rasulullaah ﷺ's words are not specific, the specific manner of 'cooling the fever' needs investigation.

The Method of Cooling Fever with Water

The best of the various methods of cooling fever with water is the method that Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr ؓ adopted. She used to sprinkle water on the front portion of the feverish person's body and on his clothing. Since the Sahabah ؓ and especially Hadhrat Asmaa رضي الله عنها were regularly in the company of Rasulullaah ﷺ, it is natural for them to have a better understanding of the Ahadeeth than anyone else.

The commonly practised method in our times: Nowadays it is common to immerse a cloth in cold or iced water, squeeze out the water and then apply the cloth to the feverish person's forehead. This method yields speedy results and the fever is soon reduced if not completely removed. In Urdu, this procedure is referred to as '*Takur*'.

What type of water should be used: It is best to use Zam Zam water for this purpose, because there is a Hadith that states, "Cool fever with the water of Zam Zam."¹ However, since Zam Zam water is not easily available to all besides those living in Makkah, any water may be used. The effect will still be found Inshaa Allaah.

What Should be Done for Sore Eyes?

Hadhrat Anas ؓ narrates that whenever Rasulullaah ﷺ or any of the Sahabah ؓ suffered from sore eyes, they recited the following du'aa:

اَللّٰهُمَّ مَتَّعْنِيْ بِبَصَرِيْ وَ اجْعَلْهُ الْوَارِثَ مِنِّيْ وَ اَرْنِيْ فِي الْعَدُوِّ ثَارِيْ وَ اَنْصُرْنِيْ عَلٰى
مَنْ ظَلَمَنِيْ

"O Allaah! Grant me the benefit of my eyes and keep it with me until I die. Show me my retribution from my enemies and assist me against those who oppress me"²

A Sick Person Should be Fed What he Likes

Hadhrat Abdullaah bin Abbaas ؓ reports that Rasulullaah ﷺ once visited a sick person and asked him what he desired to eat. When the man expressed the wish to have bread made of wheat flour, Rasulullaah ﷺ announced, "Whoever has bread made of wheat flour should send some for their ailing brother." Rasulullaah ﷺ then said, "Whenever a sick person expresses the wish to eat something, it should be given to him."³

¹ Ahmad (Vol.1 Pg.291).

² Mustadrak (Vol.4 Pg.413,414).

³ Ibn Maajah (*Kitaabut Tibb, Chapter about feeding the sick person what he desires to eat*) Hadith 344.

Explanation of the Hadith: This Hadith tells us feed a sick person the foods that he desires to eat because it often occurs that Allaah has placed the cure in that food. When a sick person eats what he likes, he feels happy and Allaah often makes this happiness the catalyst towards his recovery. Experience has also proven this to be true. It should however be borne in mind that any food that is strongly believed to worsen the person's condition should not be given. Ahadeeth that we shall soon quote substantiate this fact.

Note: In his monumental book "*Zaadul Ma'aad*", Alaama Ibn Qayyim رحمه الله has stated that this Hadith contains a fine point i.e. when a sick person eats something out of true hunger that he enjoys, it will be more beneficial to him and less harmful to him than anything that he does not want to eat.¹ This is because when a person eats something that he really likes to eat, his craving for it reduces any harm that it may inherently have. The opposite also holds true sometimes i.e. some food may have a negative effect on a person when he is forced to have it.

The Incident of Hadhrat Suhayb ؓ

Hadhrat Suhayb ؓ narrates that he once went to Rasulullaah ﷺ at a time when Rasulullaah ﷺ had some bread and dates before him. At the bidding of Rasulullaah ﷺ, Hadhrat Suhayb ؓ started eating some dates. Rasulullaah ﷺ said to him, "You are eating dates when your eye is in pain?" (Hadhrat Suhayb ؓ suffered from conjunctivitis in one eye, which is aggravated by eating dates). Hadhrat Suhayb ؓ joked, "O Rasulullaah ﷺ! But I am taking them by the eye that is not in pain." This jest made Rasulullaah ﷺ smile and he did not stop Hadhrat Suhayb ؓ.²

This Hadith also proves that a sick person should not be unnecessarily stopped from eating something he enjoys. And Allaah know best.

¹ *Zaadul Ma'aad* Vol.4 Pg.106.

² Ibn Maajah, Hadith 3443.

A Sick Person should refrain from Eating Harmful Foods

Hadhrat Ummul Mundhir bint Qais رضي الله عنها narrates that Rasulullaah ρ once came to them with Hadhrat Ali τ. Hadhrat Ali τ was recovering from an illness and was still weak. Therefore, when he also stood up with Rasulullaah ρ to have some fresh dates hanging from a branch, Rasulullaah ρ stopped him saying, "You ought to refrain because you are still weak after your illness." Hadhrat Ali τ therefore had none. When Hadhrat Ummul Mundhir bint Qais رضي الله عنها then served a dish of beetroot and barley, Rasulullaah ρ said to Hadhrat Ali τ, "Have this because it is good for you."¹

Hadhrat Qataadah bin Nu'maan τ narrates from Rasulullaah ρ that when Allaah loves a person, Allaah saves him from the love and complications of this world.²

Save the Sick Person from Harmful Things

The first Hadith tells us that a sick person should be stopped from eating foods that would be harmful for his condition, as Rasulullaah ρ prevented Hadhrat Ali τ from eating fresh dates that would have hampered his recovery from his illness. On the other hand, Rasulullaah ρ advised him to eat the beetroot and barley dish because it was beneficial for his condition. There is no doubt that Allaah has placed different effects in different foods, as can be noticed by using them. For this reason, Allaah has reserved the practice of Tayammum for people whose illnesses would be aggravated by making wudhu or Ghusl.

A Sick Person should not be Forced to Eat

Hadhrat Uqba bin Aamir τ narrates that Rasulullaah ρ said, "Do not force your sick ones to eat because Allaah feeds them."³

¹ Abu Dawood (*Kitaabut Tibb*) Hadith 3856 and Ibn Maajah, Hadith 3442.

² Haakim (Vol.4 Pg.309).

³ Tirmidhi (*Kitaabut Tibb, Chapter about not forcing the sick person to eat*) Hadith 2112 as well as Ibn Maajah, Hadith 3444 and Mustadrak (Vol.1 Pg.35).

The Opinion of Allaama Ibn Qayyim رحمه الله in this Regard

Allaama Ibn Qayyim رحمه الله says that according to many experienced physicians, this Hadith contains valuable guidelines. The reason for not forcing sick people to eat when they do not want to is that their bodies are busy fighting the illness at that time and the heat of this dispels their hunger.¹

Allaama Ibn Qayyim رحمه الله thereafter also adds that those ill people who cannot distinguish between what is good and bad should be forced to eat. The Hadith therefore does not apply to all sick people. Some of them are exempted, as will become clear from narrations we will later narrate.

What should be read for People on their Deathbed

Hadhrat Ummu Salama رضي الله عنها reports that Rasulullaah ﷺ said, "Whenever you go to see a person on his deathbed, say only good things because the angels say 'Aameen' to everything you say." She reports further that when her husband Hadhrat Abu Salama ؓ passed away, she approached Rasulullaah ﷺ and gave him the news. Rasulullaah ﷺ then advised her to recite:

اَللّٰهُمَّ اَعْفِرْ لِيْ وَلَهُ وَ اَعْصِبْنِيْ مِنْهُ عَقْبِيَّ حَسَنَةً

"O Allaah! Forgive me and him and grant me an excellent replacement for him"

She says, "I recited the du'aa and Allaah really did grant me an excellent (in fact a better) replacement (when I was married to Rasulullaah ﷺ)."

Explanation of the Hadith: This Hadith tells us that when we visit a person who is in the throes of death, we should make du'aa for his forgiveness and ask Allaah to have mercy on him. This is because the

¹ Zaadul Ma'aad (Vol.2 Pg.92).

angels are saying 'Aameen' to everything the people say. They should therefore only speak good while we are there.

Another narration from Hadhrat Ummu Salama رضي الله عنها states that when her husband passed away, his eyes were still open when Rasulullaah ﷺ reached him. When Rasulullaah ﷺ arrived there, he closed the eyes of the deceased and said, "The gaze follows the soul as it is taken away." Addressing some people who were lamenting the death, Rasulullaah ﷺ said, "Do not curse yourselves because the angels are saying 'Aameen' to everything you say". Rasulullaah ﷺ then prayed, "O Allaah! Forgive Abu Salama, elevate his status with the pious and be his successor. O Rabb of the universe! Forgive him, widen his grave and fill it with light."¹

Encouraging a Person on his Deathbed to have Good Thoughts about Allaah

Hadhrat Jaabir bin Abdullaah ؓ says that it was three days before the demise of Rasulullaah ﷺ that he heard Rasulullaah ﷺ say, "Each one of you should die only with good thoughts about Allaah."²

The Meaning of "Good Thoughts"

The "good thoughts" mentioned in the Hadith means that the person should believe that Allaah will treat him well after death. This is encouraged especially towards the end of one's life so that a person never leaves this world without good thoughts. The "good thoughts" also mean that one should believe that Allaah will have mercy on one after death and in order to foster these thoughts one should read and ponder about the Qur'aanic verses and Ahadeeth concerning Allaah's mercy and pardoning nature and those that discuss the promises Allaah has made to the people of Towheed.

This conforms with a Hadith in which Allaah says that He treats His servants according to the expectations of Him. In his book "*Sharhul*

¹ Muslim (*Kitaabul Janaa'iz*, Chapter about closing the eyes of a deceased person and praying for him) Hadith 960.

² Muslim (*Kitaabul Jannah was Sifati Na'eemiha*) Hadith 2877 and Abu Dawood, Hadith 3113.

Muhadhab"¹ Imaam Nawawi رحمه الله has mentioned that it is Mustahab for the people present with the dying person to make him hopeful of Allaah's mercy and encourage him to have favourable thoughts about Allaah. They should also remind him of the Aayaat and Ahadeeth by which these thoughts are developed. This will Inshaa Allaah go a long way in giving him courage.

This is exactly what Hadhrat Abdullaah bin Abbaas ؓ did when Hadhrat Umar ؓ and Hadhrat Aa'isha رضي الله عنها were on their deathbeds. Hadhrat Abdullaah bin Amr ؓ also did the same when his father Hadhrat Amr bin Al Aas ؓ was on his deathbed. These incidents are reported in authentic narrations. May Allaah also give us the ability to follow suit.

Surah Yaaseen should be Recited when Someone is in the Throes of Death

Hadhrat Ma'qal bin Yasaar ؓ reports that Rasulullaah ﷺ said, "Recite Surah Yaaseen on your dying ones."²

This Hadith makes it clear that the people around someone's deathbed should recite Surah Yaaseen. This practice has always been in vogue amongst the Ummah. What is the secret in reciting this particular Surah? Rasulullaah ﷺ would have the answer (but has not mentioned it in this Hadith). However, Ulema have mentioned the following reasons for reciting Surah Yaaseen:

The Reasons for Reciting Surah Yaaseen when Someone is on their Deathbed

- By reciting Surah Yaaseen, the person leaving the world is familiarized with the stages to come after his death because the Surah discusses Qiyaamah and resurrection.
- Imaam Raazi رحمه الله mentions in his '*Tafseer Kabeer*' that Rasulullaah ﷺ has commanded us to recite Surah Yaaseen by a person in the throes of death and has also mentioned that Surah Yaaseen is the heart of the Qur'aan. A combination of these two narrations tells us that when a person is near death, all the limbs of his body start to

¹ Vol.5 Pg.109.

² Abu Dawood (*Kitaabul Janaa'iz*, Chapter about what should be read by a deceased person) Hadith 3121 and Ibn Maajah (*Kitaabul Janaa'iz*, Chapter about what should be read by a person close to death) Hadith 1448.

weaken. It is only the heart that is able to focus completely on Allaah. Therefore, by reciting Surah Yaaseen (the heart of the Qur'aan), the person's heart is strengthened by the beliefs expounded in the Surah. At that stage it is only the acts of the heart that a person is capable of and that will be of benefit to him.¹

- According to Allaama Teebi رحمه الله , Surah Yaaseen is filled with the basic principles of Deen and the subject matter that Ulema discuss in their writings. These include Nubuwwah, the manner of calling people towards Deen, proof of Towheed, rejection of Shirk, signs of Qiyaamah, resurrection after death, gathering on the plains of resurrection for reckoning and the eternal abode of the Aakhirah. It is therefore most worthy of being recited before a person who is leaving this world (to acquaint him with what is to come).

Turning a Person's Face Towards the Qibla on his Deathbed

Hadhrat Yahya bin Abdullaah bin Abu Qataadah (R.A) reports from his father that when Rasulullaah ﷺ arrived in Madinah, he enquired about Hadhrat Baraa bin Ma'roor ر. The Sahabah ؓ informed him that Hadhrat Baraa ر had passed away and that he had bequeathed one third of his estate to Rasulullaah ﷺ. He had also made the request that his face should be turned towards the Qibla when his death drew near. When Rasulullaah ﷺ heard this, he commented, "He has acted upon the natural creed of Islaam and I am returning the one third to his son." Rasulullaah ﷺ then prayed, "O Allaah! Forgive him, shower Your mercy on him and enter him onto Your Jannah as you must have certainly already done."²

The two Manners of Turning the Face Towards the Qibla

1. The person is made to lie flat with the soles of the outstretched feet facing towards the Qibla. The head should then be raised slightly by placing something beneath it, so that it faces the Qibla. This method is preferred by scholars such as Imaam Ghazaali رحمه الله and Imaamul Haramain has stated that people generally practise on this.
2. The second manner is preferred by the majority of Ulema and has been clearly reported from Imam Shaafi'ee رحمه الله. It also conforms

¹ *Tafseer Kabeer* (Vol.26 Pg.113).

² Haakim.

with the practice of Imaam Maalik رحمه الله and Imaam Abu Haneefah رحمه الله. This method entails lying the person down on his right side with his face towards Qibla, just as a person is laid to rest in a grave. (People generally turn only the dead man's face towards the Qibla when he is placed in grave. This practice does not conform with the Sunnah practice of placing the body on the side. The body can be supported by the walls of the grave or with some mud, depending on the style of the grave.) If the area is too small to move the person or it is not possible for some other reason, the person can also be laid on his left side with the face towards the Qibla. If this is even not possible, he may be laid on the back as explained in the first method.

Reminding the Dying Person to Recite the Kalimah

Hadhrat Abu Sa'eed Khudri ؓ and Hadhrat Abu Hurayrah ؓ report¹ from Rasulullaah ﷺ that the dying person should be reminded to recite:

لا إله إلا الله

The meaning of the Hadith: The Hadith teaches us that when a person is on his deathbed, those around him should remind him to recite the Kalimah لا إله إلا الله مُحَمَّدٌ رَّسُولُ اللَّهِ so that his last words in this world are those of the Kalimah. This will be a means of him entering Jannah because Rasulullaah ﷺ said:

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

"The person whose last words are لا إله إلا الله shall enter Jannah"²

The Dying Person Should Never be Forced to Recite the Kalimah

In his commentary of Muslim³, Imaam Nawawi رحمه الله , mentions that it is Mustahab to remind the dying person to recite the Kalimah and that

¹ Muslim (*Kitaabul Janaa'iz*, Chapter about reminding the dying person to recite لا إله إلا الله) Hadith 916.

² Abu Dawood (*Kitaabul Janaa'iz*) Hadith 3116.

³ Vol.6 Pg.219.

this practice is unanimously agreed upon by all the jurists. However, Ulema state that the person should not be continuously reminded because he may dislike this due to his extreme pain and suffering and may instead say something undesirable. (When experiencing pain, especially the excruciating pangs of death, people fail to distinguish between right and wrong.)

Ulema therefore advise that after the person has recited the Kalimah once, he should not be asked to recite it again unless he spoke something worldly afterwards. The Hadith also tells us that people should stay close to the dying person so that they can remind him about the Kalimah. In this manner, he is also comforted and his rights are fulfilled. We also learn that because the dying person's eyes are left open after death, it should be gently closed immediately after death when it is easily done.

An Explanation: Commenting on the Hadith about entry into Jannah for the person whose last words are لا إِلَهَ إِلَّا اللَّهُ , Mulla Ali Qaari رحمه الله writes¹: "This means that the person will go straight to Jannah without any punishment. This is substantiated by a statement of Qaadhi Ayaadh رحمه الله , as quoted by Imaam Nawawi رحمه الله."

He further states that this Hadith probably applies to the person whose last words are the Kalimah even though he had committed good and bad actions in his life. The Kalimah will attract Allaah's mercy and completely save him from Jahannam. This is unlike the person who had also committed good and evil acts in his life but did not leave this world with the Kalimah on his lips. He is not assured direct entry into Jannah. Allaah will decide his case and he may have to suffer some punishment for his sins before entering Jannah. Of course, Allaah may also decide to completely forgive him without any punishment. This is not at all difficult for Allaah to do. As Allaah states in the Qur'aan: **"There are others who admit their sins. They have mixed their actions, some being good, while others are evil. Allaah will soon accept their repentance (and forgive them). Allaah is certainly Most Forgiving, Most Merciful."**²

¹ Commentary of Muslim (Vol.1 Pg.217).

² Surah Taubah, verse 102.

Allaama Ibn Katheer رحمه الله says that although this verse was revealed with reference to some specific people, it applies equally to all Mu'mineen who have sinned.¹

In the commentary of this verse, Imaam Bukhari رحمه الله has quoted a Hadith from Hadhrat Samura bin Jundub ؓ in which Rasulullaah ﷺ says, "Last night two angels came to me and took me to a city built of bricks of gold and silver. There were people there whose half bodies were so beautiful as you have never seen before while the other half of their bodies were so ghastly as you have never seen before. The angels then told them to enter a stream and after doing so and emerging, the ghastly part had completely disappeared and they looked extremely beautiful. The two then told me that this is Jannatul Adan and that the buildings ahead are my abode. They then said that the people whose half bodies were beautiful and the other half unsightly were those people who had carried out good as well as evil actions in the world (but Allaah had forgiven them)."²

What is Meant by لَا إِلَهَ إِلَّا اللَّهُ ؟

What is meant by لَا إِلَهَ إِلَّا اللَّهُ as stated in the Hadith:

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

"The person whose last words are لَا إِلَهَ إِلَّا اللَّهُ shall enter Jannah"

In his *Fat'hul Baari*³, Haafidh Ibn Hajar رحمه الله has mentioned that it does not refer to the recitation of the words لَا إِلَهَ إِلَّا اللَّهُ only. It is not only an admission of Towheed but it should also include admission of the Risaalat (prophethood) of Rasulullaah ﷺ, which is the complete Kalimah. In support of this, he quotes the words of Dhayn bin Muneer رحمه الله who mentions that in the terminology of the Shari'ah, لَا إِلَهَ إِلَّا اللَّهُ actually refers to لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ . Therefore, wherever the Ahadeeth state the words لَا إِلَهَ إِلَّا اللَّهُ , it actually refers to the complete Kalimah.

How Should the Person be Reminded to Recite the Kalimah?

¹ Tafseer Ibn Katheer (Vol.2 Pg.305).

² Bukhari with *Fat'hul Baari* (Vol.8 Pg.341).

³ Vol.3 Pg.110.

Jurists mention that the manner of reminding the dying person to recite the Kalimah is that when he is in the throes of death, then in a pitch of voice that he can hear but which would not annoy him, the people around him should recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

This is the manner prescribed by the Shari'ah. At no time should the person be asked to recite the Kalimah. By hearing the recitation of the others, he will be encouraged to follow suit. And Allaah know best.

β

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ * وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ آلِهِ
وَ أَصْحَابِهِ وَ أُمَّتِهِ وَ بَارَكَ وَ سَلَّمَ كَثِيرًا كَثِيرًا

Abdur Rahman Kauthar Madani

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